X-288.6
Uc/v.1

THE UNITARIAN CALENDAR

TO LOOK FEARLESSLY UPON LIFE; TO ACCEPT THE LAWS OF NATURE, NOT WITH MEEK RESIGNATION, BUT AS HER SONS, WHO DARE TO SEARCH AND QUESTION; TO HAVE PEACE AND CONFIDENCE WITHIN OUR SOUL — THESE ARE THE BELIEFS THAT MAKE FOR HAPPINESS

— *MAETERLINCK*

Vol. 1 OCTOBER — 1908 No. 1

Application has been made at Boston Post-office for entry as second-class matter.

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary streets, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional work.

Address correspondence to the Secretary, Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.

Treasurer, Mr. Richard C. Humphreys.

Superintendent of book-room, Mr. Philip C. McMurdie.

NATIONAL ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes, Mattapan, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

UNITARIAN TEMPERANCE SOCIETY

Organized in 1886.

The practical working committee of the Unitarian churches to promote the cause of temperance by publishing and freely distributing pamphlets and tracts, arranging for conferences, and sending speakers upon request to give addresses on various phases of the temperance question.

Rev. Joseph H. Crooker, D.D., President.

Rev. Manley B. Townsend, Secretary.

Address correspondence to the Publication Agent, Mr. C. L. Stebbins.

Address contributions to the Treasurer, Mr. Charles H. Stearns.

The Unitarian Calendar

OCTOBER, 1908

THE FREE CHURCH

The church that possesses the largest possibility of public serviceableness in America to-day is the church that is self-reliant in its administration, elastic in its doctrinal system, that founds its ministry, not on ecclesiastical traditions, but on sincere and Christian manhood, and that describes itself as a company of the disciples of Jesus Christ, united for the worship of God and the service of man.

It is a free church that breathes naturally in the atmosphere of a free state. The two grew up together and are still interdependent. To an unparalleled degree the men and women trained in the ministry of the free church have served the cause of education, philanthropy, and reform. The forms of faith and government practised by the liberal churches have proved their capacity to produce America's chosen leaders in almost every walk of life.

More and more these churches seek not to make ends of themselves, but to quicken the higher life of the community at large. They preserve Christianity from being narrowed by priestly or scholastic interpretation. They consecrate intellectual and material resources to the glory of God by securing them to wise human uses. They disarm certain natural prejudices against religion by allying it with common sense, with the best instincts of the heart, and the happy service of the brotherhood of man.

— *President Samuel A. Eliot.*

11982

OUR HIGH TASK

It is a high task to which we are called: that of maintaining a Church in which there is perfect intellectual freedom, a passion for truth and right, and the spirit of good will.

In this age, when the prestige of wealth and material accomplishments is so great, we are to remember that the great work of the world is to be done in the minds and hearts of men, and that all other values fail when men are not loyal to noble ideals. We are to help through our Church to promote rational views of life and to awaken an appreciation of its values, so that our children and young people, our fellow-citizens and we ourselves shall learn to care for the best things most and to estimate other things at their relative worth.

— *G. R. Dodson.*

THE FAITH OF THE FREE

Have you been taught to believe that to be free is to lack faith in the verities of God and of life? Believe it not. Freedom is the open door to faith. Faith is of the free, and never of the enslaved. It comes never by compulsion, but ever as the sequence of the free thought. Front life as an emancipated soul, unfettered, open eyed, daring to question, and the faith that grips you in its forceful grasp will be yours. God is willing ever to reveal Himself to that one who dares to put Him to the test. The revelation to any other would hardly be worth while.

GOD AND YOU

Have you not learned to walk with God alone? What need, then, have you to forever follow the crowd in its habits and opinions? Why should you cling to some cherished tradition of the past, when

the God whose living truth cast off the tradition is with you, revealing Himself? Why should you fear to espouse the new thought that appeals to you as true and of God? Why do you not dare to risk something or all in the enterprises of the spirit? Why do you depend upon the help of others? Are not you and God sufficient for all? Is there anything in this universe that should make you afraid? Dare to cut loose from the crowd and think and act alone — alone with God!

THE CHURCH OF THE SCIENTIFIC SPIRIT

One characteristic feature of the Unitarian Church is its frank adoption of the scientific spirit. It does not act upon the assumption that there is an inevitable antagonism between religious faith and scientific fact. Instead of repelling scientific investigation as endangering the very foundations of religion, it gladly welcomes it as the best means whereby the truth of religion may be disclosed and verified. All truth must be able to stand the light. What our fathers called pure gold must be submitted to the acid test before we repeat their claims for it. The scientific spirit is, after all, the spirit of the sunlight, penetrating, fatal to the fog of falsehood, but giving life and beauty to the flower of truth.

Wisdom is knowing what one ought to do next; virtue is doing it, and religion is the feeling or attitude which braces us up to our duty when it is easier to stand aside or to let the part assigned to us slip by through default.

— *David Starr Jordan.*

It is difficult to make a man miserable while he feels he is worthy of himself and claims kindred to the great God who made him.

— *Abraham Lincoln.*

RELIGION OF THE FUTURE

The religion of the future will consist in: simple living, simple and well-made clothing, simple and strongly constructed furniture, simple and permanently built houses, good roads, artistic and well-planned cities and villages, and in all material concerns things of the best and things honest; laws formed in the light of reason and conscience, well administered and obeyed by all; living the golden rule; courtesy and frankness without rudeness; all purity, kindness, justice, and love; reading the best books, thinking deep thoughts, and experiencing noble emotions; ornamenting the soul more than the body; health of soul and body; prayers and praises of contemplation rather than in superficial words or forms; listening to the divinity within and not to external authority; in fine, it will consist in doing rightly by one's self, soul and body, loving our neighbor individually and collectively, and loving God, our divine Father, — this will be the religion of the future.

— *William Sacheus Morgan.*

PROGRESS FOR ALL

Each soul by birthright is a child of God, and as such possessed of the possibilities of all good. This is true of the most forlorn and the most wicked of our human race, and because this is true it is worth every man's while to be helpful among his fellow-men. The more one can do to aid the growth of these roots of righteousness in earth's unfortunate, the more satisfaction he will have in his own life, and the speedier he will make his own progress. Belief in one's fellow-men is the only true comprehension of their possibilities.

— *Rev. C. E. St. John.*

SEEKERS OF THE LIGHT

The seekers of the light are one. When old structures are outgrown and faith is like to fall with their decay, they are the guardians, the defenders, of the faith, who build homes where people to-day can still find the living God. They are the benefactors of religion, not its menace, who plant its living seed and clear away the chaff which chokes the growth of truth and right. The response to this ideal is spoken out now as never before. Those who despise it, or think to repress it, might as well push back the tide. People tire of dogma and narrow assertion. From every form of religion there are currents which swell the stream of freedom in religion and religion in freedom. To be broad-minded is becoming more orthodox than to be orthodox. Those who have the freest hand in such a winning cause can only fail by their own fault. The tide has set our way! Shall we not man the oars and hoist more sail and make for the open sea?

—*John W. Day.*

THE MODERN CHURCH

The Church exists in the world to promote the love and pursuit of the ideal; to deepen and socialize the sense of relation to a divine and eternal power; to exalt and refine and direct this feeling of reverence; to interpret the thought of God and of the soul in the light of science and human experience; to afford a comprehensive vision of human life and thereby unite the men who are divided by their specialization of thought and labor into one inclusive brotherhood, and to provide the moral power needed for social readjustment and development.

—*Frederick J. Gauld.*

THE FAITH OF THE FUTURE

I am persuaded that we are on the way to a great constructive faith, in which God shall be more real than ever, in which God shall be more personal than any anthropomorphic deity ever was; and that the man who has left off worship because his idol has fallen from its pedestal may worship with a loftier worship and a nearer sense of divine communion; his discontent with his idols shall be lost in the larger peace of God. I think we are on the way to such a constructive faith, and that the man who calls himself an agnostic has perhaps done himself a great injustice on the one hand and a great service on the other; an injustice because he has assumed that his state of mind was final; a great service in that he has been willing to be rid of all superstition, to unload the theological junk which has accumulated in his mind, to clean house and burn up the things which are of no use. And now with mind emancipated and interest revived, he may say, with Emerson, "We must so trust the order of nature as to believe that whatever question the universe prompts us to ask, the universe can answer."

— *Thomas R. Slicer.*

THE LEADERSHIP OF JESUS

It is an interesting and important fact, that, in the deification of Jesus, and in the modifications which the dogma of his divinity has undergone in its gradual relaxation, we have simply a doctrinal development. The doctrine has developed as an organism grows, and it is disintegrating as an organism disintegrates when it has passed its prime. Jesus has stood as this central figure in history. He has been the object of love, reverence, and adoration. Men have feared to let go the idea of some special, supernatural, and superhuman element in his nature,

lest his preëminence and his influence be lost, indistinguishable among the manifold factors which enter into our modern life and our civilization. If Jesus is to be recognized as the leader of the higher life of the world, the recognition cannot rest upon any theories of his office or his person. He must hold the leadership simply because he leads.

— *Charles Carroll Everett.*

ARE WE READY?

Unitarianism, while its history is in some respects more significant than that of any other religious body in this country, has yet to make itself known to the people at large.

This is our present task. As never before, the masses are prepared to receive us. The public school, the higher educational institutions, the press, the magazine, and the liberalizing influences of popular government have conspired to create a great public, upon which the religious authorities of the past have but a nominal, if any, bearing. It has been demonstrated that a clear Unitarian interpretation of religion in the market-place receives a respectful and often a grateful hearing. The multitudes are weary, if not contemptuous, of the usual appeals of street evangelists. The people, as a whole, pass them by good naturedly or look upon them as survivals of a religious method and a theological system which have long since been refuted by the elementary teachings of the common schools.

Are we ready to reap where this harvest is white? Human nature always has been and always will be essentially religious, and that interpretation of life which harmonizes best with the growing intelligence of any given age will do the most good and be taken most seriously. We believe the time has arrived

when Unitarianism, clearly understood and simply stated, will best meet the needs of the popular mind and heart. Delayed as it may have been by unforeseen conditions, we believe the day of Jefferson's dream has dawned, — the day when busy men and women, artisans, laborers, clerks, the prosperous, the unfortunate, the untroubled, and the sorrowing will stop by the wayside to listen to him who has a rational message, divested of all theological cant and nasal pietism, which bears directly upon the facts of experience and the eternal relations between God and man.

Such was the first Christian gospel, and, unless human nature itself changes, such will be the most effective gospel for centuries to come. It happens just now that Unitarianism is peculiarly fitted to convey this essential message. Are we ready to go to our own?

— *Lewis G. Wilson.*

THE PIETY FOR THE AGE

The age requires a piety most eminent. What was religion enough for the time of the Patriarchs, or the Prophets, or the Apostles, or the Reformers, or the Puritans, is not enough for the heightened consciousness of mankind to-day. When the world thinks in lightning, it is not proportionate to pray in lead. The old theologies, the philosophies of religion in ancient times, will not suffice us now. We want a religion of the intellect, of the conscience, of the affections, of the soul, — the natural religion of all the faculties of man. The form also must be natural and new.

We want this natural piety in the form of normal natural life, — morality, philanthropy. Piety is not to forsake, but possess the world; not to become incarnate in a nun or monk, but in women and in

men. Here are the duties of life to be done. You are to do them, do them religiously, consciously obedient to the law of God. Here are the sins of trade to be corrected. You are to show that a good merchant, mechanic, doctor, farmer, lawyer, is a real saint, a saint at work. Here are the great evils of church and state, of social and domestic life, wrongs to be righted, evils to be outgrown; it is the business of piety to mend all this.

Ours is no age when religion can forsake the broad way of life. In the public street must she journey on, open her shop in the crowded square, and teach men, by deeds, her life more eloquent than her lips. Hers is not now the voice that is to cry in the wilderness, but in the public haunts of men must she call them to make straight their ways.

— *Theodore Parker.*

A POWER HOUSE

The ideal of a Unitarian church is that it shall be a spiritual power house, generating the moral force that shall later expend itself in the service of mankind. There is no thought of selfish benefit on the part of those who attend. The church simply presents to them an opportunity and a privilege: of coming into more intimate and vital touch with the great spiritual forces of the universe, and so of becoming stronger to do the work of life. Its Sunday service is preparatory to the wider service outside. Not to satisfy so much as to stimulate, is its aim. If a man does not leave its doors with the dominant idea of doing something for his fellows, its fundamental purpose is not accomplished.

We need to know, as Unitarians, that truth is not a treasure, but a trust; not something to cherish as a possession, but to use as a tool.

PARAGRAPHS OF PRINCIPLES

CHARLES W. CASSON

Tradition or Truth

Sooner or later you must choose between tradition and truth. Your aim in religion must be either the perpetuation of the old form or the preception of the new fact. You cannot be both the server of tradition and the seeker of truth. You must preserve the flower-pot, at the expense of the flower, or you must nourish the flower, at the possible expense of the pot. You must choose between the tradition according to others, and the truth according to yourself. The Unitarian is one who has met the issue squarely, and stands by truth and self-perception.

Where to Find God

Would you find God? You will find Him in the great movements of the present time, — in the endeavors made by men to establish justice, and to realize brotherhood and promote peace. You may find traces of God in the past, but you will find the truth of God only in the present. Sinaí still sounds its echo, but here and now there thrills the Voice. In the sacred books of the past God has written, but in every field of nature and on every heart of man God writes — writes now. Move not a step from where you stand! Look not a single foot away or a single moment behind. God is here, — the living, moving, inspiring, eternal God!

The Unitarian Welcome

The Unitarian church welcomes to its fellowship all who sincerely desire to know the true and to do the good. It has no test of creed or compulsion of

belief. It gives and guarantees every one within its circle the full privilege of making and expressing his own opinion in religion. It accepts him for what he is, or for what he wants to be, and not for what he believes. It insists upon the right of every man to think his own thought, to make his own choice, and to follow the guidance of his own reason and conscience. There is no suggestion of conformity or constraint in the Unitarian Church.

Comrades of God

Let a man show enough faith in God to work for Him; let him with what tool he may help fashion the ideal; let him give himself to the fulfilment of God's revealed will and purpose, or to that work which most commends itself to him as right and worthy and good; let him enlist in that cause or movement that seems to him most likely to advance the human good; let him do something for the betterment of the human race — something to make it sweeter and stronger, something to add to the joy of living, something to banish sin and silence discord and salve sorrow; let him divinely do, and lo, he is the very comrade of the very God!

The Divinity of Man

I do not deny that Jesus was divine. I believe that he was. But I go further than that, and declare with equal positiveness that you, whoever you are, are also and equally divine. Can you not see that this is the new and splendid thought that is dawning on the minds of modern men, — that what Jesus was we are or may be, and that what Jesus did we may do? Is not this better than to believe that God had but one son, and that at best we can only claim God as foster-Father? To know this is to know the fullness and divinity of human life.

A unique series of popular Unitarian services was held this summer in the historic Old South Meeting House, in Boston, in charge of Rev. C. W. Casson. In point of interest, attendance, and result, they were most successful. The first two Sundays, in spite of the intense heat, there were audiences of six hundred and eight hundred, to hear Rev. Charles Ferguson, of Kansas City, and Rev. U. G. B. Pierce, of Washington. The third Sunday, when Rev. Edward Everett Hale spoke, every available seat and standing-place was filled half an hour before the service started, while a thousand more people were trying in vain to get in. Such was the crowd that the policeman on the beat, scenting a riot, called out the police reserves. At the last meeting, Rev. Thomas R. Slicer, of New York, had an audience of twelve hundred. Each of the four addresses was a forceful, practical presentation of the liberal faith, and large good must have been accomplished by the series.

Rev. W. Lathrop Meaker, of West Somerville, Mass., has been carrying on a work of wonderful interest and promise in Boston this summer. Impressed and impelled by the idea that the multitude needs and is ready for our liberal faith, and that we who hold it should deliver it to them, he has spent every evening of his vacation preaching on the streets. Every week night, with the exception of a very few rainy days, he has spoken twice, at Appleton Street at half-past seven and Pemberton Square at half-past eight. For two hours each Sunday he has spoken on the Common, and held a meeting in Parker Memorial at night. The number of services held was about seventy-five. The audiences in the Sunday evening meetings have steadily increased from twenty to one hundred and fifty. Fully ninety

per cent are men. There is no music, but a simple, straightforward interpretation of religion in terms that can be understood by all. This work is a practical demonstration to which we cannot attach too much importance, and which reveals wonderful possibilities of service about us.

On a larger scale, the same demonstration has been made in England during this summer. The Van Mission there has been having great success. Unitarian speakers have been touring the country in vans especially constructed for the purpose, holding meetings every night in the open air and distributing Unitarian literature. Great audiences, running into the thousands, have gathered at these meetings, and intense interest has been shown in the principles of Unitarianism. The Van Mission has very clearly revealed the fact that the common people will hear the Unitarian gospel gladly, and are only waiting for some one to declare it.

One feature of great promise in the work of the Unitarian churches during this year has been the growth of the publicity campaign. The Paragraph Pulpit method of proclaiming the Unitarian message through the medium of the daily press has been adopted by scores of churches in all parts of the country. This has been done in many of the principal cities of the United States and Canada, including Philadelphia, San Francisco, Dallas, Cleveland, and Jacksonville. With few exceptions, the results have been most gratifying. Hundreds of letters of inquiry have been received, and to the writer of each of these there has gone the friendly greeting and the fuller word. Many have heard for the first time of the existence of a liberal church and a fellowship in which they could find place. Scores of towns have been heard from for the first time, showing that the first seed had been sown. And the prospects now are that this work will be continued and increased.

One of the definite and direct results of this publicity campaign is of much interest and promise. The editor of a paper in a Wisconsin town first read of the Unitarian faith in the Paragraph Pulpit printed in the La Crosse *Leader Press*. He became much interested, sent for literature, and finally decided that it was the fellowship to which he rightly belonged. At once he undertook the open espousal of its principles, using the editorial columns as the medium of his frank expressions on the subject. At the top of his editorials he printed the Paragraph Pulpit, following it with clear-cut definitions and frankest avowals of Unitarianism. He has risked the very future of his paper upon his new faith, and the conviction that the world needs it to-day.

The progressive spirit among our ministers and churches is manifesting itself and working out its purpose in many ways. There is everywhere apparent the desire to reach the larger number and to declare the liberal gospel more fully and more widely. Rev. A. D. K. Shurtleff, of East Boston, Mass., has arranged to print a local calendar in which a Unitarian tract is bound each month, forming part of the leaflet. In this way he hopes to make it a medium not only for the advertisement of his church's services, but also for its principles.

A recent article in the *Pentecostal Herald* should convince us that there is yet need of pioneer missionary work for us to do, and that the sun is not so high above the horizen that we can afford to blow out our missionary candles. It states: "The Unitarians are a curse and blight to any community in which they exist in sufficient numbers to give them evidence. Not long ago the senate of the United States ignored Christ's teaching, and elected a Unitarian chaplain to pray for them — to mock God. But no one seemed to care. It looks as if this

country has become too stupid to be aroused to a state of righteous indignation. Directly afterwards one man just out of the senate was shot to death by the woman he had debauched and deserted, another died in time to keep out of prison, and another was in a divorce court. It is high time that for ministers of the gospel to cry aloud for Christian men to think, for patriots to arouse themselves."

The Unitarian society in Jacksonville, Fla., is rejoicing in the erection of a new church building. It is hoped that it may be opened late this fall. It is a tribute to the excellent work done by Rev. Albert J. Coleman in the last few years. Going there a short time ago, he organized a society. Under his leadership it has grown rapidly, and is now to find a home in a large and well-equipped church edifice. It is a demonstration of what might be done in scores of American cities to-day.

In Toledo, Ohio, Rev. Abraham M. Rihbany, in coöperation with the Publicity Department of the association, has just made a contract with the *Toledo Blade,* a paper of large circulation and wide influence, for the publication of the Paragraph Pulpit for nine months.

In Wichita, Kan., Rev. Edward Day is also planning to make use of the press in a similar way, to increase the influence of his church and to widen his congregation.

The American Unitarian Association has just inaugurated a new department of social and public service by the appointment of Rev. Elmer S. Forbes as secretary. The purpose is the assistance of the churches in practical social work and bringing them into relation with great movements for social betterment.

UNITARIAN SCHOOLS

Hackley School for Boys, Tarrytown-on-Hudson, N. Y.
Home Schools for Girls, West Newton, Mass.
Home School for Girls and Special Students, 115 Beacon St., Boston, Mass.
Howard Seminary for Girls, West Bridgewater, Mass.
The MacDuffie School for Girls, Springfield, Mass.
Powder Point School for Boys, Duxbury, Mass.
Proctor Academy, Andover, N. H.
The Tuckerman School, Boston, Mass., for training of Sunday-school teachers, parish assistants, club workers, and church charity workers.

UNITARIAN PERIODICALS

The Christian Register, at $3.00.
272 Congress St., Boston.
The Unitarian, at $1.00.
104 East 20th St., New York.
The Pacific Unitarian, at $1.00.
1580 Geary St., San Francisco.
Unity, at $2.00.
Abraham Lincoln Centre, Chicago.
Old and New, at $1.00.
Des Moines, Ia.
Every Other Sunday, for children, at 40 cents.
25 Beacon St., Boston.

THE UNITARIAN CALENDAR

The Unitarian Calendar will be published monthly, except July and August, at 25 Beacon Street, Boston, Mass. Single subscription, 25 cents a year.

NEW FALL BOOKS

CAPTAIN THOMAS A. SCOTT

By F. HOPKINSON SMITH

Vol. V. of "True American Types." The real and eventful life-story of the deep-sea worker and wrecker who was an intimate friend of and fellow-laborer with Mr. Smith for many years, and the original of the character of "Caleb West" in "Caleb West: Master Diver." 60 cents *net.* *Oct. 1.*

THE HIGHER SACRIFICE

By DAVID STARR JORDAN

One of this author's best and most inspiring books for young people. 80 cents *net.* *Ready.*

SOME MEMORIES

By ROBERT COLLYER

Delightful reminiscences, rich in humor, of one who was a good English blacksmith and a conspicuous American preacher. $1.25 *net.* *Ready.*

SONS OF THE PURITANS

Brief Biographies of GEORGE F. HOAR, HORACE GRAY, PHILLIPS BROOKS, ROGER WOLCOTT, WM. E. RUSSELL, WM. H. BALDWIN, JR., and others. Illustrated. $1.50 *net.* *Oct. 1.*

PAUL

By W. WREDE

The second of the series of translations from noted German theologians. $1.00 *net.* *Ready.*

THE SOUL OF THE BIBLE

Edited by ULYSSES G. B. PIERCE

Introduction by EDWARD EVERETT HALE

Selected passages from the Old and the New Testaments and the Apocrypha, arranged as synthetic readings in Biblical order. Each reading is a literary unit dealing with but one subject, for the development of which the whole Bible is drawn upon, thus utilizing many short but frequently neglected passages of great beauty and power. With a general index. Generally acknowledged to be the best volume of Bible readings yet published.

Cloth 12mo. 525 pp. $1.25 net; by mail $1.35. Flexible leather, full gold over red edges, 16mo, $1.60 net; by mail $1.65.

THE WORKS OF THEODORE PARKER

SIX TITLES NOW READY

The World of Matter and the Spirit of Man

The Transient and Permanent in Christianity

A Discourse of Matters Pertaining to Religion

Sermons of Religion

The American Scholar

Historic Americans

The set to be complete in about 15 vols. by 1910. $1.00 *net* per vol., sold separately. $15.00 *net* per set.

PUBLICATION DEPT., AMERICAN UNITARIAN ASSOCIATION, BOSTON

We believe in

The Fatherhood of God,
The brotherhood of man,
The leadership of Jesus,
Salvation by character,
The progress of mankind
onward and upward forever.

We accept the religion of Jesus, holding in accordance with his teaching that practical religion is summed up in love to God and love to man.

In the love of truth and the spirit of Jesus, we unite for the worship of God and the service of man.